March 9
1922

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness*" (2 THESS. 2: 11, 12).

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AN EFFECTIVE REBUTTAL.

ELDER GEORGE ALBERT SMITH, of the Council of the Twelve, writing to President Orson F. Whitney, under date of February 4th, 1922, says: "I am in receipt of a letter from an English gentleman whose acquaintance I formed while I was filling my mission in Europe during the years 1919-21. In it he says:

"'For some time past there have been serious charges brought in the columns of the British newspapers against the Latter-day Saints, suggesting that one aspect of their mission to this country is to induce young women to go to Utah and enter into bigamous marriages. I have seen no refutation of the charges, which seem to me to be gaining ground. If there is the slightest foundation for them, then I have no use whatever for the Latter-day Saints, but if they are groundless, then I think that, in justification to yourself and to your friends, you should see that they are effectively rebutted. I have written quite frankly, as I know you would expect me to do.'

"I answered his letter as follows:

"Your favor of January 20th is at hand, and I thank you most sincerely for the kind expressions contained therein, for I believe they come from a man who is possessed of a desire to deal justly by his fellows. It is because I have that confidence in you that I wrote you as I did and expressed the wish that you would come to Salt Lake City and observe conditions here among the 'Mormon' people. I know that if the truth were told in your country, good would result to the British public, as well as the Latter-day Saints who are so grossly and wickedly misrepresented in the British press.

"In the same mail in which your letter came, I received two newspaper clippings, both from the *Express* of January 18th.

One is a refutation of the charges that are being circulated against the Latter-day Saints in Great Britain, by Hon. Orson F. Whitney, than whom there is no more honorable man. A statement from Mr. Whitney could be relied upon in every particular. His standing in this part of the world is unsurpassed, and his ability as a writer and as a preacher of righteousness places him among the foremost of Americans in this part of the world. The other article headed, 'World's Most Sinful City, The Mormon Trap, The Deadly Menace to English Girls, Polygamy Still the Real Faith,' is followed by this paragraph:

"'The Mormons are out to get English girl converts to Salt Lake City, where they are distributed by the Mormon Church purely for polygamous purposes. This is the only purpose of the Mormon missionaries in this country and they are a deadly peril to every woman they deal with.'

"Then follows:

"'This statement is made by the Reverend Sir Genille Cave-Browne-Cave, Bart., who has had a romantic career of adventure and who lived in Salt Lake City for six months.'

"The latter article is wickedly malicious and untrue. If the reverend gentleman who is sponsor for it had said that he was but repeating falsehoods that others have circulated, he might in part be excused, but when he makes those statements as though he knew from personal experience, he is no longer entitled to the respect of truth-loving individuals, for he himself knows that he has not told the truth. The reverend gentleman is yielding to the demands made by sensation hunters, and he may think that he will escape responsibility for his false statements, but there is a God in Heaven who is just, and this man, and all others of his type, some day will stand before Him to answer for their vilification of innocent people.

"I appreciate your frankness and the friendliness that prompts your suggestion that in justice to myself and my friends we should see that the evil stories that are being published about us in Great Britain be effectively rebutted. It may interest you to know that during my more than two years in Great Britain I was unable to find a single newspaper that would open its columns to me to refute the slanders that were repeated from time to time about my people. I realise that many people in Great Britain believe that our mission in that land is to inveigle young girls into the Church, and ship them to Utah for improper purposes. That falsehood has been published many times during the years that are passed, but the evidence to prove it has never been produced, for the simple reason than it cannot be.

"Evil-minded persons who make wholesale charges of that kind are very careful not to mention names, for they know we would be glad to defend ourselves in the courts. We have our own growing girls to take care of here, and would prefer to have

those who join the Church in England remain there with their own relatives. The fact is that we will not baptise any child, boy or girl, not twenty-one years of age, without the consent of their parents. We will not baptise a woman who is married without the consent of her husband, and have with all our power striven to keep families together and to inculcate the ideas of morality wherever we have ministered.

"We teach the Gospel to all who will listen, regardless of sex, and the proportion of men and women who accept the Gospel is probably about the same as in other churches.

"I have hoped that from among the courageous good men of Great Britain there would arise some big enough to demand fair play for my people. All we have asked at any time is justice. In some localities, and in a small way, we have been fairly treated, but the prejudice is so universal that we have never been able to demonstrate the truth to the public. The same intolerance manifested towards those who advocate prohibition is evidenced toward our missionaries who only desire to bring a blessing to the children of our Heavenly Father.

"I made a proposition to a London journalist to pay the expenses of a trustworthy, reliable newspaper man who could represent one or more of the influential papers of Great Britain, the man to be selected by them with the understanding that he would visit Utah, make a thorough investigation, and the facts reported by him to be published without prejudice. My offer was not accepted. All we desire is the truth; we are willing to stand by that, but we do feel that it is cruel in the extreme for the great dailies and magazines of the British nation to continually repeat falsehoods that have been refuted times without number, simply because it is profitable to publish sensational stories.

"In the *London Daily Express* of April 28th, 1911, is an article by the late Mr. W. T. Stead, who for many years was editor of the *London Review of Reviews*. The same fight was on against the Latter-day Saints at that time, but his courageous article threw consternation into the ranks of the hypocrites and scandalmongers, and the attempt that at that time was being made to force us out of England miserably failed. Mr. Stead's article is republished in the Pittsburgh pamphlet by Dr. James E. Talmage, on page 26, under the head of religious liberty, a copy of which I am sending to you.

"If these stories of wickedness on the part of the Latter-day Saints were true, surely it is a reflection on the great and powerful police department of your nation, that in no single case during a period of eighty years or more have these charges been substantiated. It must be evident to all fair-minded people that the answer to the query: Why has prosecution not been brought and conviction effected, is that the stories have not been true.

"You can readily understand that if these stories that are being

circulated about us were true, I would stand condemned before my own conscience, to say nothing of being condemned by my Heavenly Father. If I willingly associated myself with an organization having for its object the debasing of womankind, I would merit the contempt of all good people. I am grateful to be able to say to you and to all the world that there is no organization that can show a higher degree of morality than the Latter-day Saints. We demand of our men the same degree of chastity that we require of our women. A man who would violate the virtue of a woman is despised by us, and such an individual cannot remain a member of the Church. The young men who are laboring as missionaries in your country are paying their own expenses. They receive no compensation and expect none except what they will receive from their Heavenly Father when their life's labor is complete, and they return to the God that gave them life to answer for the time spent here upon the earth. They are striving to inspire faith in the divine mission of Jesus Christ, and surely the world is in need of that faith.

"I had my family with me in England. Among those who met them were Hon. Horace Lee Washington, Consul of the United States; Mr. E. N. Cooper, his Majesty's Chief Alien Officer at the Port of Liverpool; Mr. Fred W. Kerr, Canadian Emigration Commissioner at Liverpool. I believe these men became sufficiently acquainted with us to know whether or not we are what we claim to be. I would appreciate it if you would ask these gentlemen what their opinion is with reference to us. Surely you must know if our people were guilty of the crime charged against them, I would not be found bringing my children up under such conditions, for I am sure I love my wife and children as much as any man can and would protect their good name with every power at my disposal. I know that it is the spirit of the evil one that prompts these attacks upon the Latter-day Saints. It is not for any wrong we have done; on the contrary, it is because we are striving to do good that the emissaries of evil are arrayed against us. History is repeating itself. Humanity is not different from what it was in the time of the Saviour. He went about healing their sick, cleansing their lepers, raising their dead, and yet upon one occasion when they were mobbing him he asked them: 'For which of these good works would ye stone me?' The same spirit is in the world to-day, and will continue to be here until the powers of evil are overcome by the influence for good.

"I regret that it has seemed necessary to burden you with this long letter, but I cannot but feel that a man of your high standing would be unwilling to have falsehoods overcome the truth. I believe your sense of British fair play will incline you to accept my letter in the spirit in which it is sent.

"I am proud of my people. I know they are striving to serve

the Lord. I am grateful to be numbered among them, despised though they may be. I am also thankful that I have been permitted to meet many good men in the world who, like yourself, while not understanding what we are trying to do, have been anxious to know the truth and have desired that right should prevail.

"In conclusion let me say I deny entirely the charge that is being published in your country—that our missionaries are there to inveigle girls to come to this country for polygamy or immoral purposes. I repudiate with all the power that I possess any aspersion cast upon the character of the men who are laboring as our missionaries in that land. I do wish that it were possible for you to make a pilgrimage to the Pacific Coast, stopping a few days in our part of the world. It would afford me the greatest pleasure to make your stay here as comfortable and delightful as possible, and I know you would be glad you came.

"Under separate cover I am sending you a copy of the 'Speeches of the Flying Squadron,' which I trust that you will accept with my compliments, also two pamphlets containing the statements of men and women (not Mormons) who have seen the virtues of the Latter-day Saints and have had the kindness and courage to speak well of them.

"Trusting that this will find you and yours in the enjoyment of peace and health, and assuring you of my deep appreciation of your interest in developing the truth in the controversy that is being waged in the press in Great Britain, I am,

Sincerely yours,

GEORGE ALBERT SMITH."

MORALS AND "MORMONS."

THIS letter appeared in the Plymouth *Western Evening Standard* of the 8th ult.:

"Sir,—I am not a Mormon, but have been very interested to know that a crowd of indignant moralists, religious and otherwise, pluckily chased two Mormon youths from the North Quay on Sunday, the reason being that it is assumed Mormonism means polygamy, and that the missionaries are Ishmaels.

"I am sure it was decidedly plucky for the crowd to chase two men for preaching a religion that the crowd did not like; on a par, in fact, with the kind Christian gentleman who slung a file at John Kensit some years ago and killed him.

"Even if the Mormon Church does not preach or practice polygamy let us hang or kill somebody on suspicion! How dare these people corrupt the morals of this country in general and Plymouth, of all places in particular?

"I am sure that everybody must feel indignant when we know that in the Divorce Courts, King's Bench Courts, five, six, seven, and eight are busily engaged daily (Saturdays included) dissolving marriage ties in which one or the other of the parties have been practicing polygamy; and the hundreds of thousands of women selling their bodies on the streets will testify to our moral conduct.

"Daily, also, in the police courts, we find active and lay preachers of various churches being charged with offences against morals, archdeacons down to readers.

"I think it is wicked we should allow Mormons to preach in our midst, and I feel sure those who condemn Mormonism could search their minds safely without finding anything in their lives that they need disguise from their wives (or husbands).

"Needless to say the above is 'writ sarky,' but I do hate humbug and hypocrisy.

SPECTUS."

ANOTHER LIE NAILED.

IN its issue of February 9th last, the *Cape Times* published the following:

"The public hostility towards the existing Mormon campaign in Britain is illustrated by an incident at Plymouth, where a large crowd chased through the streets two Mormon missionaries, who took refuge in the police station. The Chief Constable advised the fugitives to leave the town immediately.

"In connection with the anti-Mormon agitation, the newspapers give prominence to the story of an ex-soldier named William Jenkins, a former employee of the South African Railways. Jenkins, who lived at Woodstock, relates how his wife and family of five girls, were lured to Utah nine years ago during a Mormon visitation at the Cape."

The editors of the *Millennial Star* brand this report as a malicious falsehood. Mrs. Jenkins and her five daughters are still in Woodstock. The lady has expressed her willingness to answer any question in relation to the foregoing article. Her address is 45 Regent Street, Woodstock, C. P., South Africa.

A TIMELY WARNING.

THE following remarkable warning has been unanimously adopted by the Judicial Section of the American Bar Association:

"The judicial section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people: Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy

the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide, they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

This is good advice to all other civilized countries.

PURPOSE OF LIFE.

To FACE each day of life
Nor flinch from any task;
To front the moment's strife
And only courage ask.
To be a man unawed
By aught but heaven's command;
Though men revile or plaud,
To take a stand—and stand.

To fill my life with toil,
With God's free air and light;
To shun the things that spoil,
That hasten age and night;
To sweat beneath my hod,
Nor ask a better gift
From self or man or God
Than will and strength to lift.

To keep my spirit sweet
Though head and hand be tired;
Each brother man to greet,
Nor leave him uninspired;
To keep my spirit fed
On God unceasingly,
That none may lack his bread
Who walks this way with me.

H. H. BARSTON.

FAITH begets hope. And hence faith is the support of spiritual life. Without faith, man's future is dark and gloomy. The man of true faith never despairs. Faith is, as it were, the eye through which he sees the All-merciful Providence taking care of the least and the most insignificant of his creatures. And hence, in the midst of severest trials, the believer in God does not lose his heart.—*The Binhadbadi.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MARCH 9, 1922.

EDITORIAL:

SOME REASONS WHY.

A BRITISH ex-soldier, who served through the Great War, writing to the editor of this magazine, says:

"I am writing to you regarding all the talk in the papers against your Mormon preachers in this land. I find nothing wrong with the Mormons from experience, but what I should like to know is: Why don't the Latter-day Saints take the matter up in the papers and deny these awful things to the people; or, more than that, take it to a court of justice, where in the end truth would win? I quite understand that ninety per cent. of the people don't know what a Mormon is, and most of them, on hearing the word 'Mormon,' think of some bloodthirsty creature coming to pounce upon them. Will you please give this your kind attention, and let me know at your earliest convenience, as I should very much like to know when you will have your 'says' on so important a subject."

The Editor of the *Star* answered this fair and respectful communication as follows:

"The reason why our 'says' do not get into the papers as often as the infamous lies circulated by our traducers, is because our articles are nearly always refused publication. A London editor told our representative when he handed in a reply to an article making an attack upon us, that they could not publish what he had written, because they 'were out to crush Mormonism at any cost.' This, of course, was one of the 'yellow' journals. The decent, first-class papers, most of them, keep out of it altogether, publishing nothing either for or against us.

"The law courts, as you suggest, might do us justice in the long-run. But 'the law's delay' is proverbial, and it would cost more than it is worth to convict the blackguards who shield themselves behind the much-vaunted 'freedom of the press.'

"Besides, they do not hurt us in reality; they direct attention to us, and that is just what we want. Such honest men as yourself would perhaps take no notice of the 'Mormons,' were it not for the atrocious libels of the anti-'Mormons.' We always make more converts after these periodical flare-ups. People who would

otherwise be indifferent become interested, write for our literature, or attend our meetings, and having learned the truth concerning us, they join the Church and become Latter-day Saints. So why not let it go on?

"I appreciate the spirit of fairness which actuates you in making the enquiry you have, and I hope I have answered your questions to your satisfaction. Anything else that I can do to enlighten you upon the 'Mormon question,' will be cheerfully done, I assure you."

So much for my reply to the British veteran, evidently an intelligent, broad-minded, independent man. And now let me say, that I do not wish to be understood as advising the Elders and Saints in this or in any other land, to sit supinely down and do nothing in defense of the Cause. On the contrary, it is my counsel that they use every legitimate means afforded of getting the facts about our religion, our people, and our aims and purposes before the public—not by wrangling contentions on platform or through press, but by peaceable preaching and publishing, and above all by living the Gospel, that its fruits may be seen in the conduct and conversation of its exponents, so that the honest in heart may be led to glorify God by coming themselves to the Light.

We are not shunning any fair investigation of our principles and practices. We court investigation. But we do not propose that our enemies, who are 'out to crush Mormonism at any cost,' shall determine for us the time and place and method and matter of our defense. We stand ready to answer any respectful question from any decent source, and to appear at any time before any seat of rightful authority for that purpose; but we are under no obligation to wrangle and contend with those whose only object is to garble and misrepresent what we say, and give wider circulation to the slanders they have set afloat concerning us.

"Never do what your enemy wants you to do." A wise maxim that, and one which its author, the mighty Napoleon, would have done well to heed during those fateful days of June, 1815, when by a delay that has never been explained, he allowed the British army, after Quatre Bras, to entrench itself on the heights of Mont St. Jean. Without meaning to dignify the anti-"Mormon" crowd by anything in the nature of a comparison, I will merely say: They challenge us to "debate" with them—they to choose the ground and the subject for discussion, which would simply be a rehash of all the vile falsehoods that apostates and other "Mormon"-haters have invented, and which have been answered and refuted a hundred times already. What they really want is not the truth, but an opportunity to sow falsehood, to incite the mud-flinging, window-smashing element, whose part in the discussion would be something similar to the outrage committed at "Deseret," North London, on the night of the 14th ult. We respectfully decline the invitation.

We refuse also to drag before the public gaze the sacred ceremonies of the House of God, for any purpose whatever, and especially to confute the lying stories told respecting those ceremonies. The Ancient Order of Freemasons have their temples and ritnals, sacred to them and harmful to no one. Would they, if challenged to defend themselves against the aspersions of some traitor false to his masonic vows, rnsh into print and reveal their actual ceremonies, to put down the lying covenant-breaker? I think not. It would destroy all the sacredness that attaches to such things, and would be altogether too much of a condescension.

It is just the same with the Ancient Order of the Priesthood. Its representatives cannot afford to descend to the level of the apostate and traitor, who avenges himself or herself for some fancied wrong by lying about things that he or she once cherished and held sacred. All we can do when assailed and challenged on this score, is to solemnly affirm the absolute innocence, purity, and decorum of our Temple ritual, and brand as utterly and maliciously false everything written or spoken to the contrary. This is all that Freemasonry would do in such a case, and all that it would be expected to do. "Mormonism" stands upon precisely similar ground.

O. F. W.

THE ANABASIS OF THE SAINTS.*

By William Weston Merrivale.

(*Concluded from page 134.*)

One hundred and forty-three men, three women (the wives of Brigham and Lorenzo Young and H. C. Kimball) and two children comprised the members of the pioneer band. They had seventy-three wagons, which at night were drawn up into a great circle with the front wheels of one wagon touching the rear wheels of the next to form a coral for their horses and cattle and a barricade against savage foes.

The strictest military order of formation was preserved, and the company moved with the ordered precision of an army upon the march. It was no picnic trip—this journey across the plains, as the thousands of Mormons who followed after them realised. The trail they blazed was marked in the days to come by the graves of hundreds who followed after.

Two wagons drove abreast where the formation of the country favored so compact an arrangement of their forces. Each man walked constantly beside his wagon—nor left it save at an officer's command. Their weapons were kept loaded, and keen-eyed scouts, mounted upon fleet horses, scanned every foot of the

* From the "National Magazine," Chapple Publishing Co., Boston, Mass., U.S.A.

country for miles in advance of the moving column. Thus it was that the first alarm of Indians on the fourth of May found them not unprepared. Four hundred of the savages were reported by the scouts a few miles ahead. The wagons were drawn up five abreast, their one small cannon fired to intimidate the foe, and the company advanced in close formation.

The Indians, hesitating to risk a combat with so strong a force, did not attack, but set fire to the prairie grass and caused the Mormon train to halt. At daybreak the next morning the company moved on. The wind had changed and an early shower had removed the menace of the flames.

So vast were the herds of buffaloes that they encountered on both sides of the Platte that often they had to stop for hours to let them pass.

There was already a marked trail from Grand Island to Fort Laramie on the south side of the river, in use by trappers and traders bound for Oregon, but after some debate at this point on their journey the Mormons decided to make a new trail for themselves on the north side of the river, which came to be known in time as the Mormon Trail, or the "Old Mormon Road," over which thousands of Mormons toiled their way on foot or in slow-moving ox-wagons in the following years, and which the Union Pacific Railroad later followed for many miles.

By the first of June they had reached a point opposite Fort Laramie, half-way on their thousand mile journey to the Salt Lake Valley. Here, because they found it would be impracticable to continue to follow the north bank of the Platte, they crossed the river and followed the Oregon trail to where it crossed the Platte, more than a hundred miles west of Fort Laramie.

Late in June they reached the South Pass, where the waters running to the Atlantic and Pacific separate. Thus far they had no definite place in view as their destination, Brigham Young replying to any inquiry from his followers that he would recognize the site of their new home when he saw it, and that they would surely go on as the Lord would direct them.

And here, seemingly, while encamped near South Pass, the momentous question of where they should locate trembled in the balance, and only the unreliability of an adventurer known as "Pegleg" Smith prevented the party from being diverted to quite another locality for their final settlement.

This redoubtable character was a trapper who had journeyed from the Salt Lake Valley to California and return, and had established a trading post on Bear River above Soda Springs in the present state of Idaho.

He seemed qualified to speak with authority, and having earnestly advised the Mormons to direct their course northwestward from Bridger and to make their way into Cache Valley, entered into an agreement to meet them at a certain time and

place and guide them into that country. But he failed to meet them as agreed, and late in June the Mormons resumed their march across a desolate country to Green River, where they made rafts to ferry the wagons across, as it was too deep and swift to ford.

The hardships of the trip had told severely upon the travelers, and a number of them were afflicted with what they called "mountain fever." For several weeks they had been without bread, living mainly upon the meat of wild game procured by the hunters.

By the seventh of July they had reached Bridger's Fort, which is described in Orson Pratt's diary as consisting of "two adjoining log houses, dirt roofs, and a small picket yard of logs set in the ground, and about eight feet high. The number of men, squaws, and half-breed children in these houses and lodges may be about fifty or sixty."

In this entry he is referring to the "fort" or trading post established by Colonel James Bridger, the discoverer of the Great Salt Lake, a noted trapper, trader, and frontiersman, and the one man better informed than any other from first-hand knowledge of the topography and characteristics of the locality in which the Mormons were to make their future home.

Bridger it was who, when he met the Mormons at South Pass and was told by Brigham Young that they proposed to look at Great Salt Lake Valley with a view to settlement, told Young that he was convinced that corn would not grow in those mountains, and offered to give the Mormon president a thousand dollars for the first ear raised in the valley.

By the twelfth of July it was found that Brigham Young was too ill to travel. Several halts had already been compelled by reason of the "mountain fever," and in order not to lose any more time Orson Pratt, with forty-three men and twenty-three wagons, pushed ahead into the Valley, leaving a trail for the rest to follow. They had been told at Fort Bridger that the canyon leading into the valley would be impassable because of high water, and accordingly they picked a course over the mountains.

It was on July 14th that this advance party left the main body of the Mormons, and for a week they toiled over country so rough and broken that some days they progressed with their wagons no more than four or five miles. It was not until the twentieth that Orson Pratt and Erastus Snow, having climbed to the top of a hill in advance of their companions, viewed, spread out before them, the Promised Land, "a broad, open valley about twenty miles wide and thirty long, at the north end of which the waters of the Great Salt Lake glistened in the sunbeams."

So came the Mormons into the Wilderness, seeking a place in which to rear their temple, secure from the intrusion of their foes. In the midst of that Wilderness they have builded a great

city—and something of the spirit that sustained them in their wanderings, that buoyed them up in the sea of toil and privations, of hunger and thirst, of heat and cold, of pain and danger and discouragement that threatened often to overwhelm them, is builded into the walls of it. They traveled their Via Dolorosa with bleeding feet perhaps, with empty stomachs, with drooping heads that had not the strength to lift their eyes to see the stars—but with souls elate that soared triumphant to set a crown of glory upon the City of the Saints, builded with blood and tears and sweat there by the Inland Sea. And so.

Why should we mourn, or think our lot is hard?
'Tis not so; all is right!
Why should we think to earn a great reward,
If we now shun the fight?
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this tale to tell—
All is well! All is well!

FROM THE MISSION FIELD.

Memorial Concert.—Saturday evening, February 11th, a concert was given in Westgate New Hall, Bradford, under the auspices of the Priesthood of the branch. A choice program was rendered, and the work of the performers was highly appreciated. The proceeds were given to the Bradford War Memorial Fund.

Sunday-school and Relief Society Organized.—On February 26th last the Rotherham branch Sunday-school was organized, with Joseph T. Quinney as superintendent and George Hamstead as secretary. A Relief Society was also organized at Rotherham the same day. The following are the officers: Catherine Hamstead, president; Catherine Cope, first counselor; Mary Halton, second counselor; Elsie M. Quinney, secretary.

Sunday-school Entertainment.—The Sheffield Branch Sunday-school gave its annual entertainment on February 18th, 1922. Secretary James Wotherspoon, President William M. Cox, and all the traveling Elders of the conference were in attendance. A splendid musical program was rendered and was greatly enjoyed. Book prizes were distributed by Elder Wotherspoon, after which games furnished enjoyment for those assembled.

A Good Word for the *Star*.—Elder Abraham Noble, clerk of the Nottingham conference, writes concerning the *Millennial Star*: "In this conference the *Star* is greatly appreciated, not only by the saints, but also by people who do not belong to the Church. They say that such a fine little magazine ought to have a much

wider circulation. We take the *Star* to likely readers, collect them later and pass them on to others. Some have told us that they have learned more about our religion from articles in the magazine than from any other source."

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Sunday morning, February 26th, per s.s. *Melita*: Edwin Oscar Stenquist, Bear River City, Utah, appointed to labor in the Irish conference; John Smith, Franklin, Idaho, Manchester conference; Joseph Jerome Brown, Payson, Utah, Newcastle conference; James Brindley, Koosharem, Utah, Bristol conference; Orson Walter Kasteler, George H. Schmidt, Joseph N. NcRae, William C. H. Schrader, all of Salt Lake City; Elwood Grant Winters, Garland Utah, Ernest John Steinfeldt, West Jordan, Utah, and Elmer H. Anderson, Weiser, Idaho, the Swiss and German mission.

Relief Society Bazaar.—Wednesday evening, March 1st, 1922, the Relief Society of the Liverpool branch conducted a very successful bazaar. It was held in the commodious little chapel at "Durham House," which had been tastefully decorated for the occasion. The attendance was most gratifying. Among those present were President and Sister Whitney, also President Harold H. Bennett, of the Liverpool conference. Sister Whitney opened the bazaar, and spoke in praise of the officers and members of the Relief Society, who, she said, had worked untiringly for weeks for the success of the undertaking. There was a large display of useful articles, and tables, covered with snow-white cloths, were laden with delicious refreshments. A delightful evening was spent. The sales netted a handsome sum, which will be used for charitable purposes.

Priesthood Meetings.—A priesthood meeting was held in Westgate hall, Bradford, February 18th, 1922. There were in attendance: President Harry S. Stoker and all the Elders of the Leeds conference. President Stoker gave interesting and timely instructions. All the brethren gave encouraging reports of the work being accomplished in their respective fields of labor, and bore strong testimonies of the restored Gospel.

The monthly priesthood meeting of the Elders of the Sheffield conference was held at Sheffield, February 18th, 1922. Those present were Secretary James Wotherspoon, of Liverpool; President William M. Cox, Leigh W. Clark, Alvin G. Lovell, Homer Taylor, Ervin Rawlings, Clarence L. Giles, James R. Williams, and James Brook. Encouragement and timely advice were given by President Cox and Elder Wotherspoon. Suggestions were offered concerning the proper way of approaching people who are prejudiced because of their reading of anti-"Mormon" literature.

Socials.—On Saturday, February 11, an enjoyable social was held in the Eastwood branch, Nottingham conference, President Mullinger presiding. A very pleasant time was spent. During the evening Sunday-school prizes, numbering thirty-eight, were presented by President Harold E. Brough. The meeting-room was packed with people. A good spirit prevailed throughout the entire evening.

The South Shields Branch Sunday-school, Newcastle conference, held its annual social February 15th, 1922, in the Gospel Temperance Hall, Fowler Street, South Shields. Refreshments were served at 6 p.m., after which each of the children who faithfully attended Sunday-school during the year 1921 were presented with a Bible. The remainder of the evening was devoted to an instructive program of songs and recitations, followed by a series of interesting games. The attendance of saints and investigators was large. President Osmond C. Crowther and Elder James T. Palmer were present and took part on the program. The social was a success, and all present spent a very enjoyable evening.

Branch Conferences.—The Airdrie branch of the Scottish conference held a branch conference on Sunday, January 22nd, 1922. There were three meetings held—Priesthood, Sunday-school, and evening service. The children rendered a well-prepared program. They told of the mission of John the Baptist, related incidents in the life of Christ and of the Apostles, quoted prophecies foretelling the great apostasy and also of the restoration of the Gospel in the latter-days. At the evening meeting the speakers were President William Little, Elders John B. Cummock and Frank McGhie. The conference was pronounced a spiritual feast.

The Leeds branch held its semi-annual conference Sunday, February 12th, 1922. At the afternoon meeting the Sunday-school members took an active part. Sister Mabel Day spoke on Sunday-school work, and Brother Samuel Mitchell and Elder Grant Y. Anderson made interesting remarks. At the evening session the Church authorities were sustained, after which President Harry S. Stoker and Elder William Naylor spoke on the restored Gospel.

A conference of the Pudsey branch was held at 140 Low Town, Pudsey, February 19th, 1922. There were in attendance: President Harry S. Stoker, Elders Andrew T. Jacobsen and Grant P. Geddes. Two well-attended meetings were held. Superintendent Henry Craven gave a report of the Sunday-school work; Sisters Emily and Nellie Briggs rendered the hymn, "As the dews from heaven distilling," and Sister Florence Bennett sang a solo. The beautiful singing and appropriate remarks given were appreciated by all present.

The Sheffield branch conference was held at Sheffield, February 19th, 1922. Secretary James Wotherspoon, of Liverpool, was a visitor and special speaker. President William M. Cox and

traveling Elders Leigh W. Clark, Homer Taylor, Ervin Rawlings, Clarence L. Giles, and James R. Williams were also in attendance. Both sessions of the conference were well attended, and the timely discourses of the brethren were listened to with interest. The report made by Branch President Oliver Shaw was very encouraging.

The Bradford branch conference convened in Westgate hall, Sunday, February 26th, 1922. At the opening session Brother John W. Turner, Sisters Mabel Race and Maggie Pearson spoke on Sunday-school topics. Sister Florence Wilson rendered a solo, and Superintendent A. E. Higgins gave an interesting address. At the evening meeting the Church authorities were unanimously sustained and addresses were delivered by Branch President Jesse Knight, Elders William Naylor, Andrew T. Jacobsen, and President Harry S. Stoker. A number of investigators were present and a good spirit prevailed throughout.

The Barnsley branch held its annual conference on Sunday, February 26th, 1922. President William M. Cox and traveling Elders Leigh W. Clark, Alvin G. Lovell, James R. Williams, and James Brook were present and delivered very interesting and instructive discourses. The meetings were well attended; in fact, not since the war has there been such a large attendance of saints and friends. The report made by Branch President Robert H. Briggs showed that good work is being done.

DIED.

SMITH.—James Smith, 83 years of age, one of the oldest residents of Kaysville, Utah, and a pioneer resident of that city, died recently at a hospital in Salt Lake, after three weeks' sickness, due to the infirmities of old age. Mr. Smith was born in Bedfordshire, England. He joined the Church when a young man and emigrated to the United States in 1865, crossing the plains by ox team to Utah and locating at Kaysville, where he made his home. He served as a missionary of the Church to England thirty years ago, and also at a later date at Helper, Utah. His parents were the late James and Mrs. Elizabeth Craddock Smith.

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